

comforts of this house we can vouch for, having enjoyed them ourselves, and we cannot but think that many Temperance friends have passed the house not knowing it to be a public one. We hope it may be better known, not only for the convenience of the traveller, but as an encouragement to the hospitable host, and to give those who sell spirits on this side and beyond, an evidence of sterling principle in Temperance people.—Ed.

Missionary Intelligence.

The sincere and strong regard in which our dear brother Burpe is held by our readers will make every item of intelligence concerning him of interest. We copy the following extract from the last Christian Messenger.—Ed.

Extract of a Letter to the Rev. Dr. Crawley, dated Calcutta, December 24, 1849.

As my space is limited I must proceed at once to fulfil a promise I made to the Burpes, to write by this mail and let you know of their safe departure. They embarked at Calcutta on the evening of the 9th, took steam down the river the next morning, and were left by the pilot at sea on the 13th. I believe Burpe wrote you of their intention of proceeding via England. Under the circumstances I think they would have done wrong to let the opportunity slip. Laleah, suffers so much from sea sickness that the charge of the children would necessarily fall on her husband at the commencement of the voyage and in rough weather, and to have attempted this in the narrow cabin of an American vessel would have been unwise, to say the least, in one who suffers so much from exertion and above all from perspiration. A passage in an American vessel would have cost them 1500 rupees or £150 sterling. They paid 1200 rupees or £120 for a stern cabin in the *Camperdown*. The accompanying plan of the cabin will answer better than a description. Its size, I should say, is about 14 feet by 12. I saw it when it was lumbered up with loose baggage, and yet eight or ten people might have tea very comfortably in it. You will see by the plan that it has ample ventilation in three sides. The *Camperdown* is a fine new ship of 1000 tons. She takes I think about 20 passengers, including children, among them Mr. Barker, an American Baptist Missionary, with his wife and family, and a Mr. Culliffe, in the Company's civil service, whose religious character will recommend him (and his wife) to our friends.—The whole party seemed to me to be a pleasant one, and I never saw a better promise of a pleasant and prosperous voyage. I ought to mention, perhaps, that the vessel grounded on her way down the river, but the tide was rising at the time and soon floated her off. Burpe wrote to me from the "Sand Heads," as the banks at the mouth of the Hoogly are called. They were all well and in good spirits, the children had been somewhat ill on the day of embarkation, but the sea air had cured them.

As to our dear brother's health I am sorry I can say nothing satisfactory. He had good medical advice here, and a prescription which I procured for him during his temporary visit here on his way from Singapore to Akyab did him good for a time, but for a time only. He procured a quantity of the same medicines on the eve of sailing for England, and I have no doubt it will alleviate his cough, but I can say no more. He did not look so ill as I had expected, but it was distressing indeed to hear his cough. Laleah was looking well though her cheeks were somewhat sunken. Her children are fine healthy creatures, perfect little Johnstons. They will all, under Providence, arrive in England by the end of April or the beginning of May. I can say no more as I have nearly lost the mail already. Believe me, your affectionate brother,

G. R. WILBY.

REVENUES OF MISSIONARY SOCIETIES.

The London Missionary Society commenced its operations in 1800, and up to 1849 it had expended £1,922,346 18s. 2d. The Baptist Missionary Society commenced also in 1800, and up to 1842 it had expended £620,431 11s. 6d. The Wesleyan Missionary Society commenced in 1803, and had expended up to 1849, £2,269,855 9s. The Church Missionary Society commenced 1805, and had expended up to 1849, £2,153,750 18s. 11d. The Society for Promoting Christianity among the Jews commenced in 1809, and up to 1849 it had expended £594,720 11s. 4d. The British Society for Promoting Christianity among the Jews commenced in 1845, and up to 1849 had expended £12,028 10s. The British Mis-

sions commenced in 1819, and up to 1849 had expended £169,965 15s. 9d. The Moravian Missions obtain an average income from England of £3,000 a year, which, for fifty years, is £150,000. The City of London Missions (or Home Missions) commenced in 1836, and to 1849 it had expended (only) £114,811 14s. 10d. Total, £8,007,921 11s. 6d. To which must be added the income from all sources of the Society for the Propagation of the Gospel in Foreign Parts during the same period £3,000,000. Grand total, £11,007,921 11s. 6d.—*British Banner*.

WORKS OF VARIOUS MISSIONARY BOARDS.

—The Alabama Methodist Conference met in Columbus, Miss., in January. During its session, the Secretary read the following interesting statement of the comparative operations of the different Missionary Boards in the United States. He remarks:

"The American Board employ 407 missionaries—more than one-half of whom are females—in the foreign field, and their revenue last year was \$291,705, received principally from the Congregationalists, New School Presbyterians, and Dutch Reformed, which churches contribute about \$100,000 besides for Home missions. The Baptist Missionary Union employ 109 missionaries in the foreign field—more than half females—at a cost of \$115,000, besides \$30,000 for Home missions. The Presbyterian Board employ 63 missionaries—12 of them females—in the foreign field: their revenue was \$110,207, besides \$67,000 for Home missions. The Methodist Episcopal Church, north, has 55 missionaries in the foreign field, and 102 German and Swedish missionaries laboring among the foreign population in the United States, together with other Home missionaries: their revenue is \$84,045. The Methodist Episcopal Church, south, has but two mission families in the foreign field; it employs missionaries among the Germans, the Indians, and the blacks in the United States, besides other Home missionaries: its revenue last year was \$73,000. It is not necessary to particularize the movements of the smaller sects. Upon examination it will be found that the churches which support the American Board contributed one dollar per member, the Presbyterian ninety-three cents, the Baptist Union twenty-one cents, the Methodist Episcopal Church, north, not quite thirteen cents, the Methodist Episcopal Church, south, about sixteen cents per member."

FRUITS OF MODERN MISSIONS.—A contemporary estimates the number of missionaries who have been sent out to heathen nations within the last fifty years, at two thousand. During this time, upwards of 7,000 native assistants have been employed in teaching and preaching the gospel. About 4,000 churches have been organized, whose aggregate members amount to nearly or quite 250,000.—Three thousand missionary schools have been established, embracing 250,000 children; and all this where, fifty years ago, there was not a single scholar, a single church, a single convert, or a single missionary. The Scriptures have been published in two hundred languages and dialects, and may be read in languages spoken by six hundred millions of the inhabitants of the globe.

[From the Macedonian.]

Revivals at Home.

From every side there comes the intelligence that the long spiritual drought, from which the churches have been suffering, is succeeded by a copious effusion of divine grace. It is long since a similar prevalence of revivals has cheered the Christian, and meanwhile the rushing tide of worldliness has swept past, bearing down thousands in its swollen current. The change is great. Every religious journal we take up contains good tidings. One paper that lies before us records revivals in about sixty churches, and the baptism of nearly one thousand persons. This is one week's record from the columns of a single journal!

We have also received a letter from Rev. H. T. Love, pastor of the church at North Adams, Mass., in which he says:—"God is pouring out his Spirit upon us. We have been sowing in tears for a long time, and for a year and a half have had a prayer meeting every other night through the week, with nothing but darkness and discouragement until about three months ago, when God began to speak with the still small voice of his power; and for nine weeks, we have had meetings for every evening in the week. There are now in

our congregation about one hundred and thirty inquirers, some eighty or ninety of whom are hopefully converted. The church has received by experience and baptism the last month, sixty-eight,—fifty-nine of whom I have baptized. Last Sabbath I gave the right hand of fellowship to seventy,—thirty-five each of males and females, and thirty of them heads of families.

"We shall not forget the heathen in our annual subscriptions. We have no converts that are opposed to missions. In relating their experience for church-membership, I ask the question, 'Does Jesus Christ require his disciples to send the gospel to the heathen and the destitute, and will you practise self-denial to aid in doing so?'"

While such displays of the divine goodness are multiplied, we cannot believe that the work of diffusing the gospel among the nations will be permitted to languish. When many sons and daughters are given to Zion, it cannot be that men will be wanting to engage in the sacred work. When heaven's richest gifts are showered on the churches, it cannot be that means will be wanting to sustain those who are called and sent forth. In the hour of the deepest discouragement, the Lord sends from on high the most certain assurance of the plenitude of his mercy.

Recognition of a Baptist Church and its Pastor, in Manchester, Mass.

A Council composed of the pastors of ten Baptist Churches, and delegates from the same, was convened in Manchester, Mass., on the morning of the 28th ult., by invitation from the Christian church in said town. Full statements were made to the Council of the reasons which had led the above church, with their pastor, Rev. Philemon R. Russell, to withdraw from the "Christian Connexion,"—to adopt the sentiments and usages of the Baptist denomination, and to ask recognition as a Baptist Church, with Mr. Russell as their pastor. After hearing the Preamble, Articles of Faith, and Covenant, which the church had adopted, and an inquiry into the religious experience of the members, the Council voted unanimously that they were satisfied with the same, and were ready to proceed to the services of recognition.

The Council subsequently voted their entire satisfaction with the account given by Mr. Russell of his Christian experience, call to the ministry, and views of Christian doctrine of church polity, and their willingness to recognize him as a Baptist minister and pastor of the above church.

In connection with the above account, it may not be amiss to say, that Mr. Russell, for some fourteen years past, has been extensively and favourably known as a preacher of the "Christian connexion," as the author of several published works, and for the last ten years, as either sole or assistant editor of the *Christian Herald*. The revolution in his doctrinal views has not been the work of a moment.—He has reached his present position through a severe struggle of several years. We rejoice that the struggle is ended and that relief has come at last. May he find in the denomination where he has voluntarily sought a home, not only the full confidence and sympathy of ministers and churches, but also a just appreciation of his social, intellectual and moral worth.

Nor, when all the circumstances of the case are considered, and especially the fact, that during the two years of his ministry with the people of his present charge, he has been preaching substantially evangelical doctrines, is the change on the part of almost the entire church to be regarded as a hasty movement. We bespeak for this church, located in a very pleasant and flourishing village in Essex county, the prayers and sympathies of the friends of Zion.—*Chris. Watchman and Reflector*.

DEATH OF REV. PORTER CLAY.—The Rev. Porter Clay, the last surviving full brother of the Hon. Henry Clay, died at Camden, Arkansas, February 16, aged 71. He was, like his father before him, a minister of the Baptist denomination. A notice of his death, which we find in an exchange paper, says: "Like his brother, the statesman, he was, in all the attainments of education, self-made. Altho' his career was less known, he was distinguished and endeared to the circle of his acquaintances by his quiet and unobtrusive virtues, by his perfect uprightness of conduct, and by his fervent devotion in and out of the pulpit, to the Christian religion. Also, like his distinguished brother, he lived to see the departure for a better world of many of his descend-

ants. One of these, a most lovely and interesting granddaughter in the prime of life, preceded him only a few months."

Honor to whom Honor.

A few weeks since there was witnessed at Brunswick, in this State, a scene of great interest as well as novelty. We refer to the funeral services of Phebe, a black woman, which took place on Sunday the 3d of March. The assembly at her funeral is said to have filled the large church near the college. An appropriate and affecting address was delivered on the occasion by the Rev. Dr. Adams, who had been her minister for twenty years. Her pallbearers were Ex-Gov. Dunlap, Dr. Lincoln, Prof. Packard, and Joseph McKeen, Esq., Treasurer of Bowdoin College; and the principal mourners were Rev. Dr. Allen, a former President of the College, with two of his daughters, of Northampton, Mass., who had come 250 miles to attend the funeral.

She was born a slave, as we learn from the Traveller, at Bevevyck, near Newark, N. J. In early life she entered as a servant the family of President Wheelock, of Dartmouth College, and lived in his family and that of his daughter, Maria Malleville Allen, the wife of President Allen, 40 years. For the last 18 years she lived alone in her house; and she died alone and suddenly. In the same night, and probably at the same hour, died her friend, the wife of the Rev. Dr. Adams.

But why were these honors paid to this lowly woman? It was because of her rare attainments as a Christian. She had been for thirty years a worthy member of the Congregational church, and her fellow Christians regarded her as far superior to themselves in the strength of her faith and in a spirit of devotion which she habitually possessed.—*Zion's Advocate*.

AN EXAMPLE TO TRAVELLERS AND VOYAGERS.—A zealous Captain of a British vessel who had entrusted to his care a number of Bibles and Testaments for distribution in Central America, has sent a bill for the full amount, £39 18s., and ordered a further supply of 500 Bibles, and 3,000 Testaments, to be forwarded to him without delay. The friend who applied on his behalf writes:—

"I have received most encouraging information as to the distribution of the copies for which I send you the money: such was the eagerness to receive the word of God, that the Captain could have sold to a party all the copies he had, at a premium upon the cost price, but he assured them it was not their money but their souls he sought. When he exhausted his supply, and the vessel was about again to sail, hundreds applied for Testaments. He has had three applications from Priests themselves for copies of the Scriptures; one sent from a considerable distance in order to obtain one; and though others have endeavored to throw some little difficulty in the way, yet it is all in vain."—*Church Times*.

THE PEOPLES' GOVERNOR.

The 16th anniversary of the Seamen's Widow and Orphan Association was celebrated last Sunday evening, at Mechanic Hall. Hon. S. C. Phillips presided. Prayer was offered by Rev. Mr. Eaton, of the Second Baptist Church. A most eloquent and impressive address was delivered by Governor Briggs; after which, a collection was taken up, which, together with the receipts at the door, amounted to about \$465—a larger sum, it is said, than was ever before received in Salem, on any similar occasion.—*Salem Gazette*.

BISHOP EASTBURN.—The Church of the Advent was closed in Boston on Sunday. The *Transcript*, an Episcopal secular paper, gives the reason as follows:

CONFIRMATION.—Yesterday morning thirty persons were confirmed at Trinity Church by the Right Reverend Bishop of the Diocese.—Five of these persons belonged to the Parish of Trinity Church, and the remaining twenty-five to the Church of the Advent, in Green-street, near Bowdoin Square, whence they were obliged to come, as Bishop Eastburn refuses to visit that church, on account of certain usages practiced there which he considers childish and superstitious, and calculated to keep people out of the church.

GORGEY, the Hungarian traitor, has resumed at Klagenforth, the study of chemistry, to which he was formerly devoted. At a recent meeting there of the Society of Naturalists he read a paper on the different modes of illumination, and their application.